

Did Imam Nawawi actually allow chainless narrations?

بسم الله الرحمن الرحيم

The whole argument of Brother Iliaaz in the favor of narrating chainless narrations stands upon one quote from his work. That is the quote of Imam Nawawi. The following status is the proof.



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10 hrs · 🌐

May Allah bless the brother for his effort.

The substance of the issue is avoided in the lecture.

He emphasized the importance of Isnaad which we accept . But he tried to apply that to validating his opinion that without sanad it is mawdu.

He could not refute the matn of Imam Nawawy or the Sharh of Hafidh Suyuti on the specific issue of a hadith without sanad.

But by the fadl of Allah we will measure his opinions with the matn and see if they are consistent and we will not leave any questions unanswered.

Since no matn was presented on the specific issue we will not treat the effort as a reply.

The summary of the whole discussion coming is: My Brother Iliaaz quoted Imam Nawawi's Taqreeb to prove that "How to deal with narrations which doesn't have chain".

He quotes:

وإذا أردت رواية الضعيف بغير إسناد فلا تقل قال رسول الله صلى الله عليه وسلم كذا وما أشبهه من صيغ الجزم، بل قل: روى كذا أو بلغنا كذا أو ورد أو جاء أو نقل أو ما أشبهه، وكذا ما يشك في صحته،

"If a weak report is to be narrated **which does not have a chain** then don't say , " the messenger of Allah said such and such or use of Seega al Jazm. But say : narrated as such, reached us as such, or presented or came, or it has been transmitted (or use seega al-tamreed) likewise in matters which has doubt in its authenticity." End quote from the work of Brother Iliaaz

The Problem with this **translation** of the text is, it was either misunderstood or misquoted. Giving him the benefit of doubt, I say that most probably Brother Iliaaz misunderstood the statement made by Imam Nawawi (R). Imam Nawawi (R) is not talking about narrating those narrations which don't have chain at all. But Imam says: If you want to narrate ANY WEAK HADITH without chain --- meaning: it has chain, but you are mentioning only the matan and not the chain ---- then use sigha al-tamridh. I have consulted Shaykh GF Haddad regarding

the translation and understanding presented by brother Iliaaz. He also confirmed what I just said. I shall mention at the end what Shaykh GF Haddad replied.

Now I shall start the explanation with proofs.

This statement wasn't first made by Imam Nawawi. Imam Ibn-e-Salah made the actual statement. Later on Imam Nawawi, Zain ud Din al-'iraqi, Jalal ud din al-Suyuti and many others copied from him. I have consulted several commentaries written on Ibn-e-Salah, Alfiya of Zain-ud-Din al-'Iraqi and Alfiya of Imam Suyuti (RA). Although the mistake in the understanding of Brother Iliaaz is apparent but for further clarity I shall mention those commentaries which, I think, can help us understand the whole context better.

Before moving to texts, I would like to briefly explain two important technical words which are used frequently in the whole discussion:

1. Seegha of al-Jazm

Seegha al-Jazm are those words which definitively indicate that the Prophet (SAW) said the words or did a certain action. Such as "Qaala" "Fa'ala" etc.

2. Seegha al-Tamridh

Seegha al-Tamridh are those words which leave doubt and make the weakness and doubt apparent to the listener that whether or not Prophet (SAW) said the words or did a certain action. Such as "Ruwiya," "Warada," "Balagha" etc.

First let's start with What Imam Ibn e Salah actually said.

إِذَا أَرَدْتَ رَوَايَةَ الْحَدِيثِ الضَّعِيفِ بِغَيْرِ إِسْنَادٍ فَلَا تَقُلْ فِيهِ: ((قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَذَا وَكَذَا))، وَمَا أَشْبَهَ هَذَا مِنَ الْأَلْفَاظِ الْجَازِمَةِ بِأَنَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ ذَلِكَ، وَإِنَّمَا تَقُولُ فِيهِ: ((رَوَى عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَذَا وَكَذَا، أَوْ بَلَّغَنَا عَنْهُ كَذَا وَكَذَا، أَوْ وَرَدَ عَنْهُ، أَوْ جَاءَ عَنْهُ، أَوْ رَوَى بَعْضُهُمْ))، وَمَا أَشْبَهَ ذَلِكَ.
وَهَكَذَا الْحُكْمُ فِيمَا تَشْكُ فِي صِحَّتِهِ وَضَعْفِهِ، وَإِنَّمَا تَقُولُ: ((قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -))، فِيمَا ظَهَرَ لَكَ صِحَّتُهُ بِطَرِيقِهِ الَّذِي أَوْضَحْنَاهُ أَوَّلًا.

"If You want to relate a weak Hadith without an Isnad, do not use, "The Messenger of God (Peace be upon him) said such and such," or similar phrases that definitively indicate that the Prophet (SAW) said the words. Instead, you should say for it, "It is related from the Messenger of God (SAW), such and such," "We read from him such and such," "It arrived from him," "It came from him," "Some of them related," or something similar to that. That is the way you should handle a Hadith the soundness and weakness of which you are in doubt about. You should say, "The Messenger of God (SAW) said," only for the Hadith the

soundness of which has become clear to you in the way we elucidated above.”

Translated by Dr. Eerik Dickinson

(<https://www.kalamullah.com/Books/Ibn-as-Salaah-s-Introduction-to-the-Science-of-Hadeeth.pdf> Check page 80 of the book)

Now, the following words

إِذَا أَرَدْتَ رَوَايَةَ الْحَدِيثِ الضَّعِيفِ بِغَيْرِ إِسْنَادٍ

“If You want to relate a weak Hadith without an Isnad”

can apparently create confusion and may give the understanding that Imam Ibn-e-Salah is referring to a narration which has no chain at all. But it is not the case. This statement should be read this way: “If you want to relate only the text of a/any weak Hadith without mentioning its chain.....”. This is the correct understanding of the above quote.

Let’s confirm this understanding I mentioned from Imam Zarkashi. Imam Zarkashi said in his Nukat on Ibn-e-Salah.

لَا يَجُوزُ رَوَايَةُ الضَّعِيفِ إِلَّا بِصِغَةِ التَّمْرِيزِ شَامِلٍ لِلضَّعِيفِ الَّذِي يَمْتَنِعُ الْعَمَلُ بِهِ وَهُوَ فِي الْأَحْكَامِ وَالَّذِي شَرَعَ الْعَمَلُ بِهِ وَهُوَ فِي الْفَضَائِلِ وَهُوَ فِي الظَّاهِرِ وَمَنْ النَّاسُ مَنْ يَجْزِمُ بَقَالٍ فِي الضَّعِيفِ إِذَا كَانَ مِنْ فَضَائِلِ الْأَعْمَالِ وَالْأَحْوَاطِ الْمَنْعِ

“Narration of WEAK HADITH isn’t allowed except by seegha al-Tamridh (those words which indicate that there is weakness). This **includes** those upon which it is not allowed to act upon i.e. weak in Ahkaam and it **also includes** those weak narrations which are acceptable in merits (Fadail) and it is apparent/clear. **There are people who narrate weak narrations with seegha al-Jazm (which definitively indicate the authenticity) if they are in merits (Fadail), but it is much better not to narrate it this way (and only narrate with seegha al-Tamridh)**”

الكتاب: النكت على مقدمة ابن الصلاح

المؤلف: أبو عبد الله بدر الدين محمد بن عبد الله بن بهادر الزركشي الشافعي (المتوفى: 794هـ)

It became quite clear with the explanation of Imam Zarkashi that Imam Ibn-e-Salah is not talking about weak reports which does not have a chain but he is talking about **any weak report which is to be narrated without mentioning its chain.**

Now we come to alfiya of Imam Suyuti (RA). Imam Suyuti (RA) writes.

ومن روى متن صحيحاً يجزم..... أو واهياً أو حاله لا يعلم
بغير ما إسناده يمرض

“And the one who narrates an authentic text should narrate with Jazm, or (if) he is narrating a weak text or whose authenticity is not cleared, and he is narrating [it]

without chain then he should narrate with Seegha of al-Tamridh (which makes the weakness/doubt apparent)”

Allama Muhammad Bin Ali al-Athyubi writes in the Sharah of this text of Imam Suyuti:

وحاصل المعنى: أن من أراد رواية أو كتابة حديث ضعيف أو مشكوك في صحته بغير سنده فعليّه أن يرويه أو يكتبه بصيغة التمرّيض، كأن يقول: روي عن رسول الله صلى الله عليه وسلم، أو بلغنا عنه، وما أشبه ذلك، لنلا يغتر به من لا يعرفه لو ذكره بصيغة الجزم، وقيد بقوله: بغير إسناده - إشارة إلى أنه إذا ذكره مع الإسناد لا يلزمه ذلك للاكتفاء بالإسناد، لكن قدمنا أن مجرد ذكر الإسناد لا يكفي في البراءة عن العهدة في هذه الأزمان المتأخرة لقلة من يعرف حال السند، فذكره وعدمه لا يجدي شيئاً، فلا بد من بيان حال الحديث

“The meaning is, the one who intends to narrate or write a weak or doubtful Hadith without mentioning its chain, he should narrate or write it with ‘Seegha of al-Tamridh’ [.....] So the one who doesn’t have knowledge of it (the weakness of narration) may not get deceived. And he (Imam Suyuti RA) has restricted this condition (of adding seegha al-Tamridh) by saying: “بغير إسناده” means “without chain”, it indicates that when the person narrates Hadith by **mentioning** its weak chain then this condition doesn’t apply. However, in our times it is not sufficient just to mention the chain because not many people have knowledge of chains. So it is important to tell the condition of Hadith in any case.”

The following words of this commentary done by Allama al-Athyubi:

أن من أراد رواية أو كتابة حديث ضعيف أو مشكوك في صحته بغير سنده

are quite clear in its meaning if one has fair knowledge of Arabic Language.

الكتاب: إسعاف ذوي الوطر بشرح ألفية الأثر

المؤلف: علي بن آدم بن موسى الأثيوبي

Now I shall mention some text from Commentaries of Alfiya of imam Zain ud din al-'Iraqi: Imam Ibn al-'Aini writes:

(وَإِنْ تُرِدْ نَقْلًا لَوْاهِ) أي: لحديث ضعيف، (أَوْ لِمَا يَشْكُ فِيهِ)، أي: في صحته وضعفه (لَا بِإِسْنَادِهِمَا) أي: بغير إسناده (فَأَتِ بِتَمْرِ يَضِي كَ (يُرْوَى))، وروى، ولا تذكره بصيغة الجزم كقَالَ وفعل (وَاجْزِمِ بِنَقْلِ مَا صَحَّ كَ (قَالَ)) ونحوها (فَاعْلَمْ)

“If you want to narrate something weak, means a weak Hadith or the one whose authenticity is in doubt, without mentioning its chain of narration, you should narrate with (seegha of) al-Tamridh. Do not narrate it with al-Jazm (which indicates its authenticity). **And if you want to narrate something authentic (again without chain) then do it with the seegha of al-Jazm....”**

الكتاب: شرح ألفية العراقي في علوم الحديث

المؤلف: عبد الرحمن بن أبي بكر بن محمد، زين الدين المعروف بابن العيني الحنفي (المتوفى: 893هـ)

Important point to understand is he is also talking about narrating 'Authentic' narrations without mentioning their chains. This proves my point that **these scholars are not talking about narrations which do not possess a chain at all, but they are discussing the conditions of narrating a weak Hadith (which has its chain of narrators present) without mentioning its chain.**

Now let's see another commentary on Alfiya of al-'Iraqi written by Burhan ud-din al Baqai' which further elaborates the point mentioned above. He writes:

والحاصل أنَّ الحديث إذا دُكرَ، فإمّا أن يذكرَ إسنادهُ أو لا، فإن دُكرَ إسنادهُ فلا يخلو إمّا أن يكونَ ضعيفاً أو لا، وإذا كانَ ضعيفاً فإمّا أن يكونَ في الفضائلِ أو لا، على كلّ تقديرٍ، فلا يخلو إمّا أن يكونَ موضوعاً، أو لا، فإن كانَ موضوعاً، فلا يخلو لمن عَلمَ حاله أن يذكره بروايةٍ أو غيرها في أي بابٍ كانَ إلا على سبيلِ القدح فيه، وإن كانَ ضعيفاً غيرَ موضوعٍ، فإن كانَ في الفضائلِ جازت روايتهُ من غيرِ بيانٍ، وإلا فلا. والقسمُ الثاني من أصلِ التقسيمِ، وهو الذي لم يذكرَ إسنادهُ هو القسمُ الأولُ الذي ذكرَ الشيخُ أنّه إن لم يكن صحيحاً دُكرَ مريضاً، وأمّا الصحيحُ فيجزمُ به.

"The point is when a Hadith is narrated: **It will either be narrated with chain or without chain.**

In the first case (when it is narrated with chain):

- If it is narrated with chain then it will either be weak or not.
- If it is weak then it will either be in merits (*Fadail*) or not.
- In any case it will either be Fabricated or not.

If it is fabricated then it is not permissible to narrate it except to criticize it.

If it is weak but not fabricated then it is allowed to narrate it if it is in merits (*Fadail*).

Otherwise it is not permissible to narrate it.

In the second case: **When the narration is narrated without mentioning its chain. If the (chain of) narration is Authentic then narrate with al-Jazm, if the narration is weak then narrate it with al-Tamridh."**

الكتاب: النكت الوفية بما في شرح الألفية
المؤلف: برهان الدين إبراهيم بن عمر البقاعي

Now this commentary explicitly proves our point that these scholars are not talking about the narration without chain but they are talking about **narrating the text of a narration without its chain** when the chain is also present. Else how can they say that: "**When the narration is narrated without mentioning its chain. If the narration is Authentic then narrate with Jazm.....**" ?

And we all agree that narration can only be labeled as authentic, fair (*Hasan*) or weak when it is with chain.

Now let's see what Imam Sakhawi said in Fath ul Mugheeth which is also a commentary on alfiya of Zain ud din al-'Iraqi. He writes:

(وَإِنْ تُرِدْ نَقْلًا لِحَدِيثٍ (وَإِ) يَعْنِي ضَعِيفًا، قَلَّ الضَّعْفُ أَوْ كَثُرَ، مَا لَمْ يَلُغِ الْوَضْعَ (أَوْ لَمَّا يُشَكُّ) مِنْ أَهْلِ الْحَدِيثِ (فِيهِ) أَصَحِّحْ أَوْ ضَعِيفٌ، إِمَّا بِالنَّظَرِ إِلَى اخْتِلَافِهِمْ فِي رَاوِيهِ أَوْ غَيْرِ ذَلِكَ، (لَا بِ) إِبْرَازِ (إِسْنَادِهِمَا) (فَأَتِ بِتَمْرِیضٍ كَثْرَوَى) وَيُذَكِّرُ وَبَلَّغْنَا وَرَوَى بَعْضُهُمْ، وَنَحْوَهَا مِنْ صَيَغِ التَّمْرِیضِ الَّتِي اكْتَفَى بِهَا عَنْ التَّصْرِیحِ بِالضَّعْفِ، وَلَا تَجْزِمُ بِنَقْلِهِ خَوْفًا مِنَ الْوَعِيدِ، وَاحْتِيَاظًا، فَإِنْ سَقَتْ إِسْنَادَهُمَا فَيُؤْخَذُ حُكْمُهُ مِمَّا بَعْدَهُ (وَاجْزِمِ) فِيمَا تُورِدُهُ لَا بِسَنَدٍ (بِنَقْلِ مَا صَحَّ) بِالصَّيْغِ الْمَعْرُوفَةِ بِالْجَزْمِ. كَقَالَ) وَنَحْوَهَا (فَاعْلَمْ) ذَلِكَ وَلَا تَنْقُلْهُ بِصَيْغَةِ التَّمْرِیضِ

“If you want to narrate a weak Hadith, whether its weakness is mild or severe, the one which hasn't reached the status of Fabrication OR the one whose authenticity is doubtful or not definitive near Muhadditheen that whether it is Authentic (Sahih) or weak due to some narrator or there is some other reason..... **(And you want to narrate them) without showing its chain, then narrate them with Seegha al-Tamridh which implies towards its weakness. Do not narrate it with seegha al-Jazm due to the fear of (attributing lie on Prophet and its) punishment and for sake of caution..... And narrate with seegha al-Jazm if you want to narrate something Authentic...**”

الكتاب: فتح المغيث بشرح الفية الحديث للعراقي

المؤلف: شمس الدين أبو الخير محمد بن عبد الرحمن بن محمد بن أبي بكر بن عثمان بن محمد السخاوي (المتوفى: 902هـ)

Now another Sharah of Alfiy of Zain ud din al-'Iraqi written by Ibn e 'Ammar al-Maliki.

هذا إذا أردت نقل حديث ضعيف أو ما في صحته وضعفه شكٌ بغير إسنادٍ فلا تذكره جازماً بصيغته كـ «قال» و «فَعَلَ» ونحوه، وَقُلْ فِيهِ مَرَضًا: «يُرَوَّى» و «رُويَ» و «وَرَدَ» و «جاء» و «بلغنا» ونحو ذلك وقوله: «واجزم» (خ) يعني إذا نقلت حديثاً صحيحاً بغير إسنادٍ فاذكره جازماً كـ: «قال»، ونحوه

“If you want to narrate a weak Hadith or the one whose authenticity is disputed, without mentioning its chain then do not narrate it with al-Jazm but narrate it with al-Tamridh.

And Narrate it with al-Jazm if you want to narrate an ‘Authentic Hadith’ without its chain.”

الكتاب: مفتاح السعيدية في شرح الألفية الحديثية

المؤلف: شمس الدين محمد بن عمار بن محمد بن أحمد المصري المالكي المعروف بابن عمار (المتوفى: 844هـ)

Please note the words in the above quote:

"إذا نقلت حديثاً صحيحاً بغير إسناد"

Meaning: "if you want to narrate an 'Authentic Hadith' without its chain."

They are very similar to the words of Imam Nawawi which our brother misunderstood completely:

وإذا أردت رواية الضعيف بغير إسناد

Finally, I shall mention a Ta'leeq of Muhaddith Allama Ahmad Shakir on the alfiya of Imam Jalal-ud-Din al-Suyuti. He writes under the same discussion:

من نقل حديثاً صحيحاً بغير اسناده وجب أن يذكره بصيغة الجزم فيقول مثلاً: قال رسول الله صلى الله عليه وآله وسلم) ويقبح جداً أن أن يذكره بصيغة التمریض التي تشعر بضعف الحديث, لئلا يقع في نفس القاري والسامع أنه حديث غير صحيح.

وأما إذا نقل حديثاً ضعيفاً أو حديثاً لا يعلم حاله ان كان صحيحاً أو ضعيفاً: فإنه يجب أن يذكره بصيغة التمریض, كأن يقول: (روى عنه كذا) أو (بلغنا كذا). وإذا تيقن ضعفه وجب عليه أن يبين أن الحديث ضعيف,

"Whoever narrates an 'Authentic Hadith' without its chain it is compulsory upon him to narrate it with seegha of al-Jazm.... And it is strongly disliked if he narrates authentic Hadith with the seegha of al-Tamridh... because It shouldn't be perceived by the narrator and the listener that Hadith is unauthentic.

And when a weak Hadith or the Hadith whose authenticity is disputed that whether it is authentic or not is to be narrated then it is compulsory to narrate it with seegha of al-Tamridh.... And when he is sure that Hadith is weak, he must mention it. "

تعليقات الشيخ أحمد شاکر علی الألفية

And now I want to quote Imam Nawawi himself from his another book al-Majmu. In which he has discussed the whole issue. Keeping the above discussion in mind it will be easier to understand what he said. Imam writes:

قَالَ الْعُلَمَاءُ الْمُحَقِّقُونَ مِنْ أَهْلِ الْحَدِيثِ وَغَيْرِهِمْ إِذَا كَانَ الْحَدِيثُ ضَعِيفًا لَا يُقَالُ فِيهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ فَعَلَ أَوْ أَمَرَ أَوْ نَهَى أَوْ حَكَمَ وَمَا أَشْبَهَ ذَلِكَ مِنْ صِيَغِ الْجَزْمِ: وَكَذَا لَا يُقَالُ فِيهِ رَوَى أَبُو هُرَيْرَةَ أَوْ قَالَ أَوْ ذَكَرَ أَوْ أَخْبَرَ أَوْ حَدَّثَ أَوْ نَقَلَ أَوْ أَفْتَى وَمَا أَشْبَهَهُ: وَكَذَا لَا يُقَالُ ذَلِكَ فِي التَّابِعِينَ وَمَنْ بَعْدَهُمْ فِيمَا كَانَ ضَعِيفًا فَلَا يُقَالُ فِي شَيْءٍ مِنْ ذَلِكَ بِصِيغَةِ الْجَزْمِ: وَإِنَّمَا يُقَالُ فِي هَذَا كُلِّهِ رَوَى عَنْهُ أَوْ نَقَلَ عَنْهُ أَوْ حُكِيَ عَنْهُ أَوْ

جَاءَ عَنْهُ أَوْ بَلَّغْنَا عَنْهُ أَوْ يُقَالُ أَوْ يُذَكَّرُ أَوْ يُحْكَى أَوْ يُرَوَّى أَوْ يُرْفَعُ أَوْ يُعْزَى وَمَا أَشْبَهَ ذَلِكَ مِنْ صِيغِ التَّمْرِیضِ وَلَيْسَتْ مِنْ صِيغِ الْجَزْمِ: قَالُوا فَصِيغُ الْجَزْمِ مَوْضُوعَةٌ لِلصَّحِيحِ أَوْ الْحَسَنِ وَصِيغُ التَّمْرِیضِ لِمَا سِوَاهُمَا. وَذَلِكَ أَنَّ صِيغَةَ الْجَزْمِ تَقْتَضِي صِحَّتَهُ عَنِ الْمُضَافِ إِلَيْهِ فَلَا يَنْبَغِي أَنْ يُطْلَقَ إِلَّا فِيْمَا صَحَّ وَإِلَّا فَيَكُونُ الْإِنْسَانُ فِي مَعْنَى الْكَاذِبِ عَلَيْهِ

Paraphrase:

"Muhaqqiq scholars among Hadith masters and others said: If a Hadith is weak do not [...] use the seegha of al-jazm. Similarly, do not use seegha of Jazm even when you narrate something (weak) from Sahaba and Tabieen and Taba Tabieen. These (weak narrations) should be narrated with the seegha of al-Tamridh and not with seegha of al-jazm. They (the scholars) say: al-Jazm is (used) for what is Authentic (*Sahih*) and what is Fair (*Hasan*) and the seegha of al-Tamridh is for anything other than that. It is because the seegha of al-jazm indicates definiteness so it should only be applied to what is definitely authentic. Otherwise, the person comes under the category of liar by doing so."

الكتاب: المجموع شرح المذهب

المؤلف: أبو زكريا محيي الدين يحيى بن شرف النووي (المتوفى: 676هـ)

Now reread what Nawawi said in his al-Taqrīb. Its correct translation is:

وإذا أردت رواية الضعيف بغير إسناد فلا تقل قال رسول الله صلى الله عليه وسلم كذا وما أشبهه من صيغ الجزم، بل قل: روى كذا أو بلغنا كذا أو ورد أو جاء أو نقل أو ما أشبهه، وكذا ما يشك في صحته،

"If a weak report is to be narrated without mentioning its chain (meaning chain is there but you just want to mention the text and not chain) then don't say , " the messenger of Allah said such and such or use of Seega al Jazm. But say : narrated as such, reached us as such, or presented or came, or it has been transmitted (or use seega al-tamreed) **the** in matters which has doubt in its authenticity."

And lets reread what Imam Jalal-ud-din al-Suyuti said in his Sharah:

(وإذا أردت رواية الضعيف بغير إسناد، فلا تقل: قال رسول الله - صلى الله عليه وسلم - كذا، وما أشبهه من صيغ الجزم) بأن رسول الله - صلى الله عليه وسلم - قاله، (بل قل: روي عنه كذا، أو بلغنا عنه كذا، أو ورد عنه)، (أو جاء عنه كذا)، (أو نقل عنه كذا)، (وما أشبهه) من صيغ التمریض، كروي بعضهم، (وكذا) تقول في (ما تشك في صحته)، وضعفه، أما الصحيح فاذكره بصيغة الجزم، ويقبح فيه صيغة التمریض، كما يقبح في الضعيف صيغة الجزم.

"If You want to relate a weak Hadith without mentioning it's chain, do not use, "The Messenger of God (Peace be upon him) said such and such," or similar phrases of seegha of al-Jazm. Instead, you should say for it, "It is related from the Messenger of God (SAW),

such and such,"..... or something similar to that from the seegha of al-Tamridh. That is the way you should handle a Hadith the soundness and weakness of which you are in doubt about. And as far as Authentic narration is concern, narrate it with the seegha of al-Jazm. It is strongly disliked to narrate Authentic narration with seegha of al-Tamridh as it is disliked to narrate a weak narration with the seegha of al-Jazm."

الكتاب: تدريب الراوي في شرح تقريب النواوي
المؤلف: عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: 911هـ)

I also sent the translation of Brother iliaaz to Shaykh Fakhri Owaisi. This was his reply:

Fakhri Owaisi

+ New Message

**Fakhri Owaisi**

6:09pm
و عليكم السلام

They have completely misunderstood the statement.

The author is not talking about narrating a Hadith that has no chain.

For such Hadith are worthless and cannot be narrated.

He is talking about narrating a Weak Hadith, but without mentioning it's chain (by which scholars will know it's weak).

He is saying: One is allowed to narrate a weak Hadith without mentioning it's chain, but with sighat al-Tamrid.

So that people don't assume it to be Sahih

At the end, I would like to finish it with what Shaykh Muhaddith GF Haddad (may Allah elevate his status) said. I sent him the screenshot of Brother Iliaaz's work and asked him the question.

Question: "Some people are using this Quote from Imam Nawawi's book of Usool (which is actually quote of Imam Ibn e Salah).. And they are trying to prove that If there exists no chain of a Hadith at all, then one can also narrate it with seegha of Tamreedh. (As it is shown by the heading given to the quote)

Dear Shaykh, is it the correct understanding of the quote? or the scholars of Hadith are talking about narrating those narrations in public which Do have chains but they are weak ..that one can narrate them without mentioning their chains in public but with seegha of Tamreedh..

Some people are talking about those narrations which came out in very late sources.. such as Tafseer Ruh ul Bayan and have no chain at all.. Not those that were in the time of Tabieen and Taba Tabieen..

Waiting for your precious answer"

This was his reply:

“Alaykum salam. **The translation is invalid.** There is no such concept in the Arabic. It (the text of Imam Nawawi actually) says: if you want to narrate a WEAK HADITH without chain -- **meaning: it has a chain, but you are mentioning only the matn and not the chain** -- then use sighat al tamrid. So the hadith here has a chain for sure.

As for a chainless hadith we cannot say "ruwiya" and not even "warada" because its riwaya never took place to begin with, and its wurud likewise is **nonexistent and a false claim.**

Moreover if someone knows a hadith has no chain and still narrates it even with sighat al tamrid, he acquires the status of a hadith forger.”

(Check the last pages for the screenshot of Message of Shaykh GF Haddad)

Now I want to remind my brothers that they said:

“He (Wajahat) could not refute the matn of Imam Nawawy or the Sharah of Hafidh Suyuti on the specific issue of a Hadith without Sanad”

So I say to Brother Iliaaz with all due respect:

- My Brother, I don't have to refute it. You refuted it by yourself.
- The whole defense was standing on this single point which in itself was invalid and now we are standing again where we began. Where are the chains of the narrations under discussion?
- Such inconsistency, misquotation and misrepresentations are the reasons why I did not want to address it directly.

And I want to say to other brothers (not addressing brother Iliaaz here) who were fueling the whole issue:

- There is a lesson for those who accept everything without enquiry. They themselves didn't know what they are propagating is based on wrong understanding of the text. That is the reason why I write against Taqlid.
- It is a humble request that please think twice before calling someone 'Do kitabain parhi hain' and take it as a positive lesson.

I end my work with a brotherly advice that: the first step of Adab towards knowledge is not to talk about something which we are not well aware of. Allah says in Quran:

“And, (O man,) do not follow that of which you have no (authentic) knowledge.
Indeed the ear, the eye and the heart — each of them will be questioned.”
(al-Isrā', 17:36)

All praise belongs to Allah and His Prophet (Peace and blessings be upon him and His Family)

Wajahat Hussain Al-Hanafi

The End

Screen shot of Shaykh GF Haddad's message:



